

khitâb ma'dûm (indicating none).¹⁶ That is, the verse indicates the person or thing which has been absent but then used as an object either person or thing that is still there.

- b. Semantics and legal approaches. The verses of this category are يَا أَيُّهَا النَّاسُ (O human) and يَا أَيُّهَا الَّذِينَ آمَنُوا (O the believers) which their contents related to Islamic law such as prayer, fasting, zakat, and so forth. Among the requirements of being dutied by Islamic law is maturity and healthy mind. The little children and crazy people do not include in the people called (*munâdâ/mukhâtab*) of these verses.

The *nidâ'* verses which their *munâdâ* (*mukhâtab*) are still in interpretation about the subject or object they meant, such as يَا أَبَتِ (O my father) in Maryam/19: 42, 43, 44, 45. These verses oriented to the father of Ibrahim. The Islamic scholars have different point of view about who was Ibrahim's father. Some believe that Ibrahim's father was Azar as in al-An'am/6: 74 said: "And (remember) when Ibrahim said to his father, Azar, 'Do you make idols as gods? Verily I see you and your people in deviation". Some of them says that Azar was Ibrahim's uncle not his father.¹⁷ Ibn 'Abbâs as narrated by Ibn Abi Hâtim says that Azar was a name of an idol worshiped by Ibrahim's father. According to him, the name of Ibrahim's father was Târakh and his mother Shâni. Tarakh was called Azar because he served the idol. According to Ibn Jarir, the real name of Ibrahim's father was Azar, then the nasabists named him Tarakh. Therefore, may be he had two names, one of which is his *laqab* (nickname).¹⁸ Ibn Jarir's opinion above is an intermediary between the opinion that Ibrahim's father was Azar and the opinion that he was Târakh.

The strongest opinion, according to me, is that the father of Ibrahim was Azar, based on al-An'am/6: 74 above also the indication of the verse in Maryam/19: 42: "Remember when he said to his father, 'O my father, why do you worship something that does not hear, see, and can not help you any way?' that Ibrahim's father was Azar. In this verse, Azar was asked by Ibrahim about the idol he worshiped that did not hear, see, or give help as God. In addition, Azar is not an idol name or Ibrahim's uncle because the word أَبِيهِ (his father) in the al-An'am/6:74 above when interpreted by the meaning of his uncle does not correspond to the meaning of الْأَبُ (father) that synonymous with the word الْوَالِدُ (father) as well as not in line with the verse يَا أَبَتِ (O my father) in Maryam/19:42 above, while their contents are the same about Ibrahim's attempts to change his father's belief not to worship God other than Allah. Because Ibrahim's father was Azar, it can be concluded that who is meant by the *nidâ'* verse يَا أَبَتِ (O my father) in Maryam/19: 42,43, 44, and 45 is Azar while Târakh is his nickname.

CONCLUSION

In the Qur'an, there are many words indicating calls (*nidâ'*) with various meaning; summoning or calling, calling out, prayer, shouting while calling, asking for help, and the meeting place. In term of their redactions, the *nidâ'* verses can be seen from their *nidâ'* letters and their *munada* (audience). Based on the *nidâ'* letters (interjection), the *nidâ'* verses can be classified into two categories, namely the *nidâ'* verses that their *nidâ'* letters are listed such as the *nidâ'* indicating *al-nutbah* (lament) and other *nidâ'* that their letters are listed as well as the *nidâ'* verses that their *nidâ'* letters are not listed such as *nidâ' ikhtisâs*, the *nidâ'* verses which their *munâdâ* are *isim ishârah*, and the other *nidâ'* verses which their letters are not listed. Based on their *munâdâ*, the *nidâ'* verses also can be classified into two categories, namely the *nidâ'* verses that their *munâdâ* are mentioned such as the *nidâ'* verses with *munâdâ mufrad*, namely *munâdâ mufrad nakirah* and *munâdâ mufrad ma'rifah* as well as the *nidâ'* verses with *munâdâ mudâf* wether *mudâf* to

